November 8, 1955

LUTHERAN WITNESS

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St. John's Lutheran Church, Midland, Mich.

Let Us Pray for Peace

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that Thy church may joyfully serve Thee in all godly quietness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. (Collect for the Fourth Sunday After Trinity.)

This prayer has been upon the lips of Western Christians for fifteen centuries.

Grant, O Lord, we beseech Thee. If we are to have peace, we must turn for it to the God who is Lord of all and the Redeemer of His faithful people. We ask not as uninterested spectators, but as persons with a vital stake in the outcome, who offer their petition out of a sense of desperate need to the only One who can grant it. This is as true today as it was when the convulsions attendant upon the death of the Roman Empire in the West first impelled Christians to offer this prayer.

That the course of this world may be so peaceably ordered by Thy governance. This world is a creature of God. On the surface its course seems to be directed by the rebel "prince of the powers of the air" (Eph. 2:2). But he is a creature, too. He is superhuman, but not supernatural. Ultimately the governance of the Creator limits the scope of his vicious and destructive efforts. Our concern is interested, but it is not selfish. We know that God's purpose is best accomplished in a world at peace, rather than in a world in chaos. Repression may make martyrs, and "the blood of Christians may be seed" (Tertullian), but repression severely limits the missionary outreach of the church. Christian charity may transcend the hatred that begets war and that war begets, but the political, moral, and personal dislocations that accompany war often destroy the patient labor of generations of Christian effort.

That Thy church may joyfully serve Thee in godly quietness. The church's joy in tranquil devotion is the purpose of the world's peace. The church is God's church. Her purposes are God's purposes. International peace and domestic concord are not ends in themselves. When the church can witness without interference, when she can worship without persecution, when she can offer her devotion to God with joy unalloyed by tears, when her shrines are untouched by war's ravages — the value of this happy situation lies in this, that she can prosecute God's work more effectively. For this she prays — *through Christ, our Lord. Amen.*

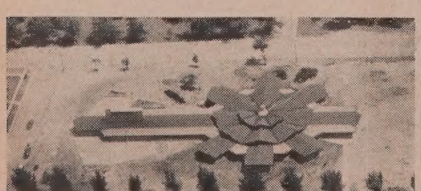
ARTHUR CARL PIEPKORN

THE COVER

Octagonal in shape, St. John's Church, Midland, Mich., has its altar in the center of the nave, which is divided by aisles into eight segments.

Alden B. Dow, Midland architect, designed the $560,000 church on low-lying lines with stepped roofs. Of the unusual interior he commented: "The symbol and center of this church building is the altar. The cross, the symbol of Christ, develops out of this altar. All of the life and activity of this church — the congregation, minister, music, meeting rooms, and finally gardens and the open sky — radiates and develops from this central theme . . . that growth is unrestricted so long as it radiates from the principles of God."

Pews seating 600 people are in seven of the eight segments of the nave. The eighth accommodates the pulpit, lectern, organ, and choir loft. A corridor completely encircling the nave leads to eight surrounding wings. One houses the library, church offices, and a small chapel. The opposite long wing has a lounge, connected with the nave by folding doors and providing additional seating for 400 people. This wing has also a kitchen and a heating plant. The six other wings contain Sunday school and meeting rooms. The building is 310 feet long by 167 wide.



JAMES J. DION

Aerial View of St. John's Church

Exterior View of St. John's Church

Furnishings and trim are of natural-finish white oak. Floor coverings are pastel green tile, with red carpeting on the altar and pulpit areas.

The Tellers organ was assembled and constructed with the aim of producing, with a fixed-pitch instrument, music of the quality and versatility of that rendered by a symphony orchestra. The organ has two manuals, the Swell and the Great, the pipes for each being housed in separate chambers under the nave and sounding into an enclosed reverberation chamber. Here the tones are gathered by microphones and amplified through high-fidelity equipment in the nave.

Three pastors — Rev. Ferdinand Sievers, Jr., of Monitor; Rev. A. Donner of Beaver; and Rev. Friedrich Mueller of Hemlock — served St. John's from 1884 to 1898, when the congregation called its first resident pastor, Rev. Gustav Mueller. Other pastors were: Rev. Karl Mueller, who came in 1899; Rev. Karl Linsenmann, 1903; Rev. W. A. Rook, 1943; and Rev. G. Walter Schoedel, May 16, 1955. The communicant membership is more than 1,000. In 1947, when a mission congregation was established in Sanford, Pastor Rook conducted the first service. Later 15 families from St. John's were released to join this new congregation. St. John's maintains a Christian day school.

House of God

Away from home and sad at heart
Jacob slept, from friends apart . .
But One was there on "Bethel" gro
And Jacob dreamt and woke and f
His sorrow gone, his fears allayed.
He knelt and confidently prayed:
"Surely, the Lord is in this place,
With His great love and boundles
grace."

Though days seem dark and shado
filled
And men's hearts fail with fear inst
And though the future's dim and d
I tremble not, nor do I fear,
For still my heart with joy doth glo
And I, like Jacob, well do know:
"Surely, the Lord is in this place,
With His great love and boundles
grace."

So grant me, Lord, a thankful heart
To set myself from cares apart,
And make a solemn covenant now
At my own "Bethel," there to vow
Eternal faithfulness to Thee,
For Thou hast also promised me,
"Lo, I am always in this place
With my great love and boundless gr

Coffeyville, Kans. RUTH SOELDN

Autumn Bounty

He tilts
the spangled dipper
in the inverted Dresden bowl,
Unlading
the amber grain, the ruddy fruit,
in earth's swelling granary,
for man.

ESTHER Z. SCHUESSLE

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Have You Real Peace?

By HERBERT J. A. BOUMAN

Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo.

Twice within a generation globe-encircling wars have visited destruction and desolation on mankind and despair on countless human hearts. The prospects for the future are far from encouraging. The most destructive weapons of yesterday may come to seem like toys in comparison with the infinitely more ruinous inventions of today and tomorrow. It is not surprising that men everywhere are sick with fear and with yearning for peace. The frantic pace of modern living with all its pressures has robbed untold thousands of their peace of mind and clouded their lives with tragedy. Small wonder that people are restless and afraid.

All of this unrest, however, is merely symptomatic of man's estrangement from God through sin. As a result of sin, people are at enmity with God, in strife with their fellow men, and out of harmony with themselves. Everywhere troubled hearts are sighing for something that will help them bring order into this spiritual chaos.

Some men have attracted tremendous followings because they offer to fill this very hunger in men's souls. Peace-of-mind cults are mushrooming and flourishing. Dr. Norman Vincent Peale, for example, is avidly listened to and read because of his promise to solve men's problems by the application of "positive thinking," which amounts to the suggestion that people pull themselves out of their troubles by their own bootstraps.

There is a sure way to spiritual peace. The Apostle St. Paul gives unmistakable directions: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." St. Paul's greatest pupil was Martin Luther, whose birthday is commemorated on November 10. Luther presents an outstanding case history of what it means to be without the peace of God, of the despair, the turmoil, and the rebellion that control a heart at war with God. Conversely, his life is a marvelous demonstration of what God can do with a man whose soul is stayed on God and thus is found in perfect peace.

Basis for True Peace

Luther was brought to true peace of mind through a diligent study of the Word of God, particularly Saint Paul's Epistle to the Romans, which treats so richly of Christ and justification by faith. In his preface to this writing Luther said: "This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with, the more precious it becomes, and the better it tastes." What Luther learned was the fact that Christ by His perfect substitution for us assumed our sin, our guilt, our punishment, our problems, our unrest, and that God laid all our iniquities on Him. Now "through our Lord Jesus Christ" God justifies us, credits Christ's perfect righteousness to us. The slate is wiped clean. "There is now no condemnation to them that are in Christ Jesus." The peace of God has been pronounced upon mankind. This is the sole basis for true peace of mind.

Righteous Through Faith

But before Luther understood this truth, he was without peace. He had an overwhelming awareness of sin, and all attempts to set his anguished soul at rest by his own efforts proved fruitless. Less than a year before his death (Preface to the 1545 edition of his works) Luther reminisced: "With an extraordinary eagerness I longed to understand Paul in the Letter to the Romans, but my way was blocked by the single expression in 1:17: 'the righteousness of God is revealed in the Gospel.' How I hated this word, 'the righteousness of God,' because all my teachers taught me to understand it in a philosophic sense, of the formal, or active, righteousness, according to which God is righteous and punishes the sinners and the unrighteous. And though even as a monk I led a blameless life, I knew myself a sinner before God and had a very disturbed conscience. Nor could I dare to believe that God would be appeased through my satisfactions. Hence I did not love the righteous God who punishes sinners; yes, I hated Him. Finally, after pondering the matter day and night, I was led by the grace of God to observe the context, namely, 'the righteousness of God is revealed in that, as it is written, 'the just shall live by faith.' Then I began to understand that the righteousness of God, revealed in the Gospel, is that by which the merciful God makes us righteous through faith. Then I felt that I had been completely reborn and had entered through open doors into very Paradise."

(Continued on page 11)

How Did We Get the Bible?

By ARTHUR F. KATT

Member of Advisory Committee on English Bible Versions (Board for Parish Education)
Pastor, St. Peter's Church, Shaker Heights, Ohio

A series of articles written at the request and published with the subsequent approval of the Advisory Committee on English Bible Versions

II. Bible Text and Translations

Since the beginning of the Christian era the Bible or parts of the Bible have been translated into as many as 1,100 different languages and dialects. All these translations, also called *versions*, are human reproductions and are therefore imperfect. This holds true also of our time-honored English King James Version and of the classic German translation by Martin Luther, the wordings of which differ from each other in various passages; for example, Gen. 4:1; Job 19:25, 26; Ps. 73:25; Ps. 90:12; Rom. 1:4; 10:17; 13:1 ff.; Heb. 11:1. While these translations endeavor to reproduce accurately and faithfully what was found in the extant Hebrew and Greek texts of the Bible, they are not perfect.

No Version Official in Missouri Synod

We must therefore be careful in our thinking and speaking lest we claim for these or any other translations qualities which they do not really possess, namely, such perfection, infallibility, and final authority as only the first sources of our Bible possess as their special prerogative. The Missouri Synod in convention at Houston, Tex., June 1953, did "refrain from adopting any *version* as its official Scripture" and "resolved that Synod reaffirm its principle that the *original texts* (that is, texts in the original languages) of the Scriptures constitute the authority for its doctrine."

How Luther Translated

Luther was not the first to translate the Bible into German. There were German Bibles at least a century before Luther, but they were translations of a "translation," namely, the Latin Vulgate, and therefore reflected the shortcomings of the latter. Luther, though he naturally also consulted the Vulgate, went back to the Old Testament Hebrew and to the New Testament Greek, translating directly from the original languages. He used the best Hebrew and Greek texts available to him: a Jewish Hebrew Old Testament printed in Brescia, Italy, in 1494, today no longer considered the best text; the first Greek New Testament ever printed, that which Erasmus of Rotterdam had hurriedly compiled and published in 1516 (2d edition, 1519) on the basis of a few comparatively late handwritten copies, largely from the twelfth to the fourteenth centuries.

Luther translated the New Testament and published it in 1522. His entire German Bible appeared in 1534. Luther used idiomatic German and to this end frequently paraphrased quite freely, for instance, in Matt. 12:34; Ps. 90:12; Ps. 73:25.

During the course of seven years he thoroughly revised his Bible translation twice and continued to perfect it more and more until his death in 1546. He thereby set a precedent for his followers. Since language constantly changes, Luther would seem to be the last person to advocate a rigidly fixed Bible translation, that is, one which is subject to no further revision through the centuries of linguistic change.

How the King James Version Was Made

The first English Bible was produced probably under the supervision of John Wycliffe in 1382, but, like the early German Bibles, it was a translation of a "translation," an English version of the Latin Vulgate.

William Tyndale was the first English translator to follow Luther's example of translating directly from the original languages. He was not able to complete the Old Testament (at which he worked last) because of his early martyrdom; the translation was finished by Miles Coverdale.

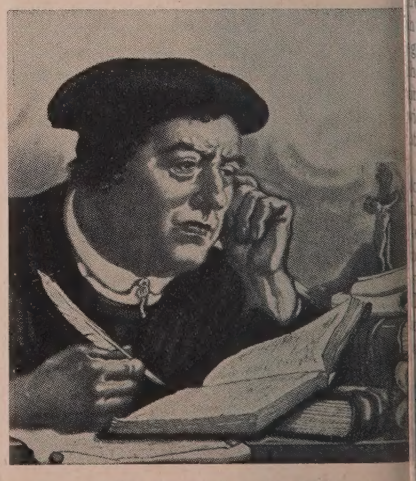
For his New Testament, Tyndale used the same Greek text which Luther had used, that of Erasmus (but 3d edition, 1522). There is some e dence that Tyndale was in Witt berg, Germany, in 1524—25. It is v probable that here he translated New Testament under the influe and with the help of Luther and colleagues. He published it in Wo in 1525 or 1526, three years af Luther had published his translat in Wittenberg in 1522. A compari of the two New Testaments, especia also of the prologues and margi notes, reveals Tyndale's definite d pendence on, but also his indepe ence of, Luther.

Some scholars estimate that 90 p cent of Tyndale's New Testament h been retained in our King James V sion, begun 73 years after the appe ance of Tyndale's last edition a published in 1611. The King Jam translators used a Greek New Tes ment text later known as the Text Receptus (Received Text), essentia the Greek New Testament of Era mus, revised somewhat by Stephan (1546) and by Beza (1598), w made only very slight use of a f manuscripts older than those used Erasmus.

Luther's German Bible and King James Version Based on Relatively Late Manuscripts

Thus while both Luther's Germ translation and the English Ki James Version (of respectively 4 and 344 years ago) are based original Hebrew and Greek langua texts, it should be noted that the basic New Testament manuscrip were largely of relatively *late* da (twelfth to fourteenth century), ve little use having been made of earli manuscripts.

The fascinating story of much ea lier and older manuscripts and nearly 15 centuries of handwritte transmission of the Holy Scriptur will appear in a future issue of th WITNESS.



Luther translating the Bible

The Blight of Jealousy

By JOHN W. OTT
Pastor, Holy Cross Church, St. Louis

To a Christian the sins of the flesh are gross and repulsive iniquities. They deserve to be condemned in strongest terms. But what about s of the spirit? Are they less detive? Do they not deserve the ne judgment? Are they not a blight the field of Christian living?

Think of the blight of jealousy. One may differentiate between lousy and envy. A person is *ious* of that which is another's d to which he himself has no im. A person is *jealous* of that ich is his own or of that which maintains or claims as his own. st people never mark the differce. They call "envy" "jealousy" d vice versa, just as they confuse rsing and swearing.

Until the middle of the 17th cenry the word *jealous* meant "vehent in wrath, desire, or devotion." en God says: "I, the Lord, thy d, am a *jealous* God," He means t He has a love which will tolerate unfaithfulness in His beloved. As d, He has the right to exact exsive devotion and strict obedience His commandments.

We shall talk about human jealsy, which is wrong. Perhaps we n best understand this evil by ing what it has done to others, aring in mind that it can do the ne to us.

Miriam's Jealousy

In Numbers 12 there is the sad e of Miriam, the sister of Moses. r some time before his marriage Zipporah, Moses shared with Mirn the problems of leading the Chilen of Israel. She stood at his side. moments of loneliness or discouement she cheered her brother on way. Called in God's Word "the phetess," with the glorious song of tory she led the women of Israel the Red Sea.

Then Moses married. When he no ger consulted Miriam, but shared confidences with his wife, his sisbecame jealous of Zipporah. Withgrounds, Miriam began to look piciously at her sister-in-law. at suspicion grew into grumbling, rmuring, open criticism of Moses God's chosen leader.

Jealousy built a wall between ses and Miriam, between sister and er-in-law. Jealousy dictated to iam the shameful question: "Hath d spoken only by Moses?" Jealousy halted for a week the entire nation's progress.

And God was not mocked. God punished Miriam. Jealousy brought leprosy to Miriam.

Modern Parallels

Who can read the tragic story of Miriam without thinking of many modern parallels? How many friendships and relationships has jealousy weakened and severed! Heartache and sorrow stalk human lives because men feel that they are not being recognized and honored, credited and rewarded, as they think they deserve.

A mother and daughter are close. They share secret joys and sorrows, hopes and fears. The daughter marries and now confides in her husband. At first her mother is hurt. Then jealousy erupts. The mother despises her son-in-law, looks upon him as an intruder, and accuses him of coming between her and her daughter.

A wife helps her husband start his business. As the business grows and stabilizes, he employs a secretary to relieve his wife of burdensome details. The wife is apprehensive of being displaced in her husband's affections by his secretary. Empty suspicion gives voice to bitter accusations. The loving ties of a happy marriage begin to unravel. A good secretary is compelled to leave. Peace departs from the home and from the business. Why? Jealousy, idle, groundless jealousy.

Jealousy Destroys

Jealousy is born of self-love. It is foul and poisonous. When someone else is honored or praised, evil passion tightens our heart muscles. We grow coldly silent. Let the honored one stumble or fall, and we are secretly glad. We see this happen in the lives of children, especially among brothers and sisters. But is it limited to childhood?

A husband compliments a hostess on her cooking, but the tribute irritates his wife. The hostess is about to lose a friend. Why? Edward Moore once asked the question:

Can't I another's face commend,
Or to her virtues be a friend,
But instantly your forehead lours,
As if her merit lessened yours?

A foreman commends a fellow laborer for his work. We become suspicious of that worker and annoyed with the foreman. Strange thoughts

A. DEVANEY, INC.

Jealousy, born of self-love, is poisonous

begin to race through our minds. The blight of jealousy has set in. And the end?

Think of Haman at the time of Esther. He had wealth and fame. He had every reason to be contented and happy. But the sight of Mordecai embittered Haman. "All this availeth me nothing," he said, "as long as I see Mordecai, the Jew, sitting at the king's gate." The blight of jealousy. How many lives have been destroyed by this sin of the spirit!

The Only Preventive

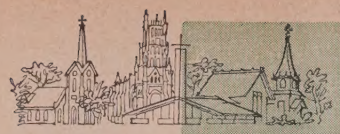
There is only one preventive for this soul disease, which makes the most promising fields of living a blighted waste. The disciple of love gives us the divine prescription: "Herein is love, not that we loved God but that He loved us and sent His Son to be the Propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Only those who have felt the warmth of God's redemptive love in Jesus have the power to curb the raw instinct of jealousy under the compulsion to love others. Lose yourself in loving others, and you will have no time and no urge to love yourself selfishly.

The world needs this brand of love: love that rejoices in the good fortune of others; love that exults when others are honored and esteemed.

There is an old saying which goes something like this: "If you want friends, be friendly." Can we not say the same of love? If you want to be loved, *love*.

"Thank God," a pastor said, "for the generous souls who never miss an opportunity to encourage and honor another; they are like roses beautifying a wilderness." God has delivered them from the blight of jealousy.



Your SYNOD

THE PRESIDENT

"Co-operation with unorthodox church bodies in matters clearly not in the field of externals" is another charge brought against our Synod by the Joint Synod of Wisconsin and Other States.

By co-operation in externals we mean co-operation in work which "does not involve the joint use of the Gospel and the Sacraments and does not compromise the confessional position of our own Synod. It involves us in no practice of church fellowship."

In its Tract Number 8, published in 1954, the Wisconsin Synod states — and we certainly agree with the statement — "This boundary of altar and pulpit fellowship must be upheld also when we are dealing with Lutheran Churches. There must also be agreement in the teaching of the Gospel and in the administration of the Sacraments, otherwise there can be no joint use of them, even by Lutherans." Joint use of the Gospel and the Sacraments without genuine agreement in doctrine is unionism.

Co-operation in Externals

However, this does not mean that every kind of co-operation with other Lutherans, and even with non-Lutherans, is unionism. When, after the war, food and clothing could be sent to sufferers in war-torn countries, our Synod did much of this — and for that matter still does — through Lutheran World Relief and much of it through Church World Service (non-Lutheran). In each instance we paid our full share of all costs. There was no pulpit and altar fellowship involved.

At present our Board for Social Welfare is co-operating with a similar agency of the Lutheran World Federation in the program of bringing displaced people and refugees into our country. There is no pulpit and altar fellowship involved.

The Wisconsin Synod Tract Number 8 furnishes this example: "A congregation of our Synod and a congregation of the American Lutheran Church could own a burial plot jointly and share the responsibility for its upkeep." We agree. There is no pulpit or altar fellowship involved.

Which, then, are the charges that our Synod is guilty of "co-operation with unorthodox church bodies in matters clearly not in the field of externals"? Exception has been taken to the agreement concerning the management and use of service centers jointly owned or managed by the National Lutheran Council and our Synod. What is the agreement? The church bodies participating are to respect each other's doctrinal position. Pastors belonging to the National Lutheran Council are to serve their men, and our pastors are to serve our men. There is to be no joint administration of the means of grace, no pulpit and altar fellowship. The Wisconsin Synod Tract Number 8 stated the matter correctly: "The National Lutheran Council and the Missouri Synod made arrangements to use the same buildings, but conducted their worship services, Bible classes, instruction classes, etc., at different hours or in different parts of the building." We ask in all sincerity: Can that be called unionistic practice?

Our Work in England

During the latter part of World War II a large number of refugee Lutherans from Poland and the Baltic countries found a haven in England. With them were some pastors. Their people could not support them. The preachers were compelled to take up other work. This meant that they could not serve their people properly, and thus the people would be lost to their church and swallowed up by the Church of England. Our Synod granted physical relief to these pastors. Later also the National Lutheran Council, acting for the Lutheran World Federation, in which the home churches of these refugees held membership, entered into the physical support of these pastors. This led to the agreement to share equally in providing such physical relief.

In the meanwhile the pastors of the various groups requested also doctrinal discussions, that, if possible, doctrinal unity and a doctrinally united Lutheran Church of Great Britain might be established. After such thorough discussions the various groups were to decide the question of their church fellowship. These discussions are under the leadership of our pastor, the Rev. E. George Pearce. Fine progress has been made. The understanding is that there is to be no joint church work, no pulpit and altar fellowship, until doctrinal agreement has been established.

Co-operation with the National Lutheran Council as the agency of the Lutheran World Federation was discontinued recently. Physical relief was no longer urgently necessary. Furthermore, the work was assuming more more the character of church w This matter was discussed with re sentatives of the N. L. C. as far b as 1952.

Bad Boll Conferences

Several months after the war end representatives of our Synod visi members of the Free Churches and the *Landeskirchen* in Germany. 1946 Dr. F. E. Mayer established c tact especially with theologians theological students at various univ sities. In 1947 Dr. Martin Graeb and I met with many conferences pastors of the Free Churches and a of the *Landeskirchen*. It soon beca apparent that more than these cas visits were necessary for a thorou discussion of doctrine. Hence f conferences were arranged. The fi three series of such conferences, ea lasting eight days, were held at B Boll. Hence the name "Bad Boll C ferences." They have been held Germany, England, France, a Sweden.

Because at these conferences dev tions were conducted, the charge unionism has been preferred against u In reply let me state that these dev tions fall into the same category as t joint prayers at intersynodical confe ences, which we discussed in the L THERAN WITNESS issue of October 1 1955. At these "Bad Boll" conferenc doctrines and practice were discusse on the basis of God's Word and t Lutheran Confessions. Let me rec for our readers that Dr. C. F. W. Wa ther and his co-workers opened the fr conferences with other Lutherans in t late '50's of the last century with dev tional services. We followed the foo steps of these fathers and leaders of o Synod.

In all kindness we ask the brethre of the Wisconsin Synod to re-examin the charges which they have preferre in the light of the above. Please con sider also other clear statements whic have been made on these issues. Ou Synod does not approve of unionism or any unionistic practice. Where in dividuals have faltered and becom guilty, brotherly admonition follows Permit me to suggest to the brethre of the Wisconsin Synod that they with draw the charges. By no means shoul they be considered a just cause fo severing fellowship relations with ou Synod.

JOHN W. BEHNKEN

The Psalter

A Sobering Reminder

'salm 89:47: "Remember how my time is."

roup of young people, carefree and blithe, drive along the high- on a holiday outing; seemingly of nowhere a truck suddenly is in their path, and there is death he highway.

What shall we say when tragedy es and the candle of life is ed out? We instinctively echo Psalmist's warning: "Remember short my time is." As we go ugh life, we are always but a step n the grave.

Medical science has made great es in lengthening the average of man's life. Scripture itself cates that man may regard three- e years and ten as his life ex- ancy. And yet Holy Writ hastens dd: "And if by reason of strength be fourscore years, yet is their ngth labor and sorrow; for it is cut off, and we fly away."

Daily, therefore, we must remem- how short our time is. It is utter to devote all our time and energy he acquisition of earthly goods, nough we could possess them for- . It is equal folly to drain the cup leasure to its dregs to escape the ght that all this must someday . It is the part of Christian wisdom emember how short our time is. And if we keep this sobering ght in mind, we shall live ac- ingly, not for the day but for nity; not for the things of the but for the welfare of the soul; to gratify ourselves but to "put on Lord Jesus Christ."

If we remember how short our is, then we shall always be ready the moment when that time comes n end. Daily we must ask our- es: "Am I ready — *now* — if the d should summon me?"

For the Christian, however, the nder of life's brevity is a cause joyous expectation. It is only this ent life — so transitory, so vain hat will come to an end. It is this mortal body — so weak, so — that will descend into the e. Our soul is immortal, and our is eternal, and our future is secure he paradise of God's love.

We must remember, indeed, how t our time is. But we must also ember how everlasting will be our with Christ in God.

THOMAS COATES

And Jesus Said

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. JOHN 14:12

When Philip in the Upper Room had uttered the request that he and his fellow disciples be shown the Father, Jesus replied, "He that hath seen Me hath seen the Father" (v. 9). Jesus is the Revelation of God. If we wish to know who the Father is, we must look at the Son; in His mercy, kindness, and love we see reflected the image of the Father. Having mentioned His works as an attestation of His being one with God, He spoke the words printed at the head of this column.

This statement has puzzled many Bible readers. How can the disciples do the same works as their Lord and even greater works than He? Is the infinitely vast gulf that exists between them and the Only-begotten of the Father to be removed? Will they be made gods? The explanation lies in what the Book of Acts reports on the activities of the Apostles. In the first place we see the Apostles performed works of healing like those Christ Himself had performed. It is true, they did not accomplish them in their own name and through their own power. It is the ascended Lord who works through them, but no one can deny that they were the instruments through whom the miracles were done.

But what of the greater works that He mentions? Again we go to the Book of Acts. We read there of the astonishing success which attended the labors of the Apostles. On the first Christian Pentecost three thousand souls were won for Christ. Not long afterward, so the sacred account says, Acts 4:4, this number had grown to five thousand. When St. Paul for the last time visited Jerusalem, the leaders of the church spoke of many thousands of Jews who had become believers (Acts 21:20). Paul ecstatically speaks (Rom. 10:18) of the progress of the Gospel. These are the greater works of which Jesus speaks, summarized in the term: the marvelous extension of the Kingdom.

All this came about because He went to the Father: He accomplished the work of redemption, He ended His state of humiliation, and now, seated at the right hand of the Father, He endows His disciples with power to do these greater works.

WILLIAM F. ARNDT

The Lord's Supper

When a supper is prepared, people are expected to eat and to drink. The Lord's Supper has been established that we Christians might eat and drink it at the Table of the Lord. No other use of the Supper is prescribed or warranted by Scripture.

Nowhere do the Scriptures tell us to venerate or to worship the bread and the wine in Holy Communion. Neither should anyone consider the celebration of the Lord's Supper as a repeated sacrifice of Christ for the sins of men, because the Word of God distinctly declares that the one sacrifice of Christ on the cross was sufficient to atone for all sins forever. (Heb. 10:12-14.)

People sometimes ask the question: "What good does it do to go to the Lord's Supper?" Through our observance of the Lord's Supper we Christians obtain some priceless benefits. They are indicated by the Lord's own words, "Given and shed for you for the remission of sins," and, as Martin Luther stated, "Where there is forgiveness of sins, there is also life and salvation." Since we receive the marvelous assurance of the remission of our sins and much-needed strength for our Christian faith and our Christian life from this Sacrament, our celebration of the Lord's Supper is of incalculable value to us.

The Lord's Supper is a means of grace through which all the blessed fruits of Christ's atoning work are conveyed to every penitent and believing communicant. As a pledge of this truth the Lord gives us the same body and the same blood that He sacrificed for us on Golgotha.

If the question is raised why the Lord instituted this Sacrament which gives us the same blessings that the Gospel imparts to us, the answer may be made that the Lord is so rich in love and mercy that He gives us several ways of obtaining "forgiveness of sins, life, and salvation." While the Gospel is proclaimed to people generally and universally, through the Sacrament of the Altar the Lord conveys His grace to the communicant individually.

While the Lord's Supper imparts benefits to every penitent and believing communicant, anyone who goes to the Lord's Table in impenitence or in unbelief "eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body." "Lord, may Thy body and Thy blood Be for my soul the highest good!"

CURTIS C. STEPHAN

Editorials

Still Necessary?

Since nations are not at present waging open warfare against each other, is it still necessary to pray for peace? (See page 2.) Our leaders tell us that even if there seems to be no immediate danger of international war, we are still sitting on a powder keg. The fuse may be ignited at any time. Think of the South American revolution, the North African eruption, the Arab-Israeli border warfare, the atrocities to Greeks in Istanbul by Muslem mobs. Tomorrow's daily may reveal other trouble spots.

Federal Civil Defense Administrator Val Peterson has requested magazine publishers in the U. S. to furnish him with information concerning plans to safeguard their personnel against possible attacks. Replying for the *Saturday Review,* Editor Norman Cousins points out in the October 22 issue that there is no defense against attack except *peace.* There is no adequate protection against "jet planes cutting through the skies at 1,000 miles per hour or more," he says. Only in President Eisenhower's plan for total inspection of armaments, with the United Nations as an enforcement agency, does the *Saturday Review* editor see any hope that the American people can have adequate protection against enemy attacks.

Christians, of course, will do all in their power to support measures to insure peace among the nations. They will heed the injunction of the Psalmist to "seek peace and pursue it." Yet they know that it is the Lord of the universe who "maketh peace in thy borders." He holds all nations in the palm of His hand. He alone can frustrate warlike designs of the enemy.

But the Lord wants His children to implore His help. "Pray unto the Lord for it [peace]," says the Prophet Jeremiah. Therefore in our General Prayers we beseech the Almighty: "Graciously defend us . . . from war" (*Lutheran Hymnal,* p. 13). "Turn the hearts of our enemies and adversaries that they may cease their enmity and be inclined to walk . . . in peace" (p. 33). Not only in the Sunday services but also in their daily private devotions, let God's people storm the Throne of Mercy with petitions for peace. The Lord will hear!

Same Format—Every Two Weeks

By resolution of the LUTHERAN WITNESS Editorial Board, Synod's official organ will retain its present size and will continue to be a biweekly.

The Board, which met October 17 in St. Louis, based its decision on the results of two polls. One gave all WITNESS readers the opportunity to register their preference as to size and frequency of publication (July 5, 1955, page 15). The other was restricted to 15,000 subscribers in four widely scattered geographic areas.

Interestingly enough, the results of both polls are the same: a slight majority favored the retention of the present format; an overwhelming majority preferred a biweekly WITNESS.

Is the Baby Baptized?

There was the roar of an airplane flying low over N Hollywood, and then the blast when the craft, pilote a wealthy playboy, plummeted into a house and killed pilot and seven persons in an apartment, including a t month-old infant, baptized only two hours earlier. other victims were attending a christening party.

Investigators say the cause of the crash is a myst In the midst of life — which is a mystery — we are death. After tragedy struck like lightning, the yo mother who cried in her sorrow: "My baby! My bal had the sure comfort that she followed God's comm and provided her child with the Sacrament of Bapt which works "forgiveness of sins, delivers from death the devil, and gives eternal salvation to all who belie

Sometimes there is a tendency even among Luthe families to postpone the Baptism of infants. So grea blessing as "the washing of regeneration and renewing the Holy Ghost" in the life of the youngest individ should not be postponed for a more convenient time.

Is your baby baptized?

Prepared for Opposition

I was called upon to preach at a funeral service a person who was connected with the Lutheran Chu in another country but had not affiliated with any chu since coming to the U. S. 50 or 60 years ago. I told hearers what Jesus meant to me by repeating these wo from the Apostles' Creed: "I believe in the forgiveness sins; the resurrection of the body; and the life everla ing." I quoted several passages from the Word of God substantiate what I believed. A very simple message sin and grace. To Christians nothing out of the ordina

But to some in my audience who expected to hear message of good deeds done by the deceased it was a gre disappointment. Before the day was out, a phone c berated me in no uncertain terms for what I had sa I was told that some of my hearers were "highly incense and that I had caused "much damage" by my message.

We, who try to follow in the footsteps of Christ, mu be prepared for this kind of opposition. When our Lo preached the Gospel to the men at Nazareth, they threa ened to throw Him headlong over a cliff. At another tim His followers deserted Him in droves because they we offended by His message.

In spite of opposition and disappointment a Christia will continue to bear witness of his faith in Jesus. Pete even after he had been put in prison for witness-bearin said: "We cannot but speak the things which we hav seen and heard." Paul, despite much opposition, neve quit telling others about Christ.

Do not give up. Keep going and telling. Use the "swor of the Spirit which is the Word of God." It will not fa you. — ROBERT M. VISSER, Editor, *The California and Ne vada Lutheran.*

Loose Leaves

LUTHER AND LITURGY

How much did Luther influence the English-language rgies? Here is the answer from the experts on litur-, not all of them Lutherans:

Francis Procter, 1881 (Anglican): "The first *Book of nmon Prayer* (Edward VI) was largely indebted to her, who had composed a form of Service in 1533 for use of Brandenburg and Nuremberg . . ."

Luther D. Reed, 1947 (Lutheran): "In 1544 Cranmer nglican) issued his English litany, a work based di-ly upon the Reformation of Cologne, 1543, which in was derived from Luther's litany of 1529." (EDITOR'S TE: Compare *Lutheran Hymnal,* 1941 edition, pp. 110 to with *Book of Common Prayer,* 1945 edition, pp. 54 59, for similarities today.)

F. R. Webber, 1938 (Lutheran): "It is clear that the glish Reformers drew upon the Lutheran liturgies for wording of the Verba (Words of Institution during consecration of the Lord's Supper) in their 1549 *Prayer ok.* Curiously enough, when the Lutherans translated Words of Institution into the English language, they pted, with the very slightest variations, the translation he later *Prayer Book* of the Church of England."

Lowther Clark, D. D., 1946 (Anglican): "The form of ptism in the 1549 *Book* has an exhortation, based on rmann's Consultation; Prayers, taken from Luther's ptismal Office; the Gospel, following Hermann; Address Sponsors, partly from Hermann; Renunciation, partly n Hermann." **Procter** in a footnote has this to say Hermann's baptismal form: "Hermann's Baptismal vice was borrowed word for word from Luther's *fbüchlein.*"

Parsons and Jones, 1937 (Anglican), on Marriage: "The arriage) service of 1549 followed closely the Sarum . . . . The chief differences were . . . the Proclama- of the Marriage from Lutheran sources. . . ."

Procter, 1881 (Anglican), on Marriage: "The addresses, ch were placed, in 1549, at the beginning and end of (marriage) Service, are in accordance with the prac- of the Reformers throughout our Offices, of provid- instruction for the people in the meaning of the vices in which they were to join." (EDITOR'S NOTE: cter here gives a footnote indicating that the selection Genesis 2, Matthew 19, and Ephesians 5, incorporated in English solemnization of matrimony, stems from Ger- Lutheran sources.)

G. H. Gerberding, 1917 (Lutheran): "The writer has en said that if the Episcopal Church, with its liberalism rationalism in the pulpit, did not have its *Book of nmon Prayer,* drawn largely from Lutheran sources, she uld have been swamped with skepticism long ago."

We should thank God for a Luther who helped us build d liturgical forms, preserving the best of the past and ifying the services from corruptions of the Middle es! — ROGER L. SOMMER in *English District Edition* of the TNESS.

What's the Answer?

Question: Is it wrong to stay away from Holy Communion if one feels that he cannot use the common cup and no other provisions can be made?

Answer: Why not go to your pastor and discuss the matter with him? It seems absurd for one to forgo the blessings of the Sacrament because of the vessel in which the Sacrament is administered. It is not the common cup, nor the individual cup, but the wine, in, with, and under which the holy blood of Christ is given to the communicant, that matters. As long as proper sanitary precautions are taken before and during the distribution, no one should object to the use of the common cup, which, by the way, was used by the Lord at the original celebration.

Question: Can Lutheran churches, with a clear conscience, rent their edifices to other denominations for worship? We used to argue that by doing so we are helping to spread false doctrines. I am prompted to ask this question by the recent item in the "Witness" that one of our churches allowed a Jewish congregation the use of its parking lot.

Answer: There are several aspects to this matter. When we dedicate our churches to the service of the Triune God and declare that the Word of God shall there be taught in all its truth and purity, it would indeed be a contradiction to permit false prophets to use our pulpits. The item to which you refer, however is on a different level. At first glance it would appear that such action on the part of a congregation would be aiding and abetting a Christless religion, but would not the same argument apply if one of our small mission congregations rented a lodge hall or a non-Lutheran church building and thus by the payment of the rental fee helped support a false religion? Could a Lutheran carpenter or mason take part in the erection of a church for a non-Trinitarian congregation? We would hesitate to make this a matter of conscience for anyone, though we would indeed hesitate to grant the use of our church to those who preach a false gospel.

Question: Do Evangelical Lutherans agree with the footnote found in the Presbyterian Shorter Catechism regarding Christ's descent into hell that "He continues in the state of death and under the power of death until the third day"?

Answer: No. On the basis of 1 Peter 3:18-20 we believe and teach that Christ's descent into hell did not belong to His state of humiliation nor any intermediary state, but to His state of exaltation, which began on Easter morning at the moment of His return to life. Before showing Himself alive to His loved ones, Christ went and preached to the spirits in prison. This act on His part no longer had to do with the acquisition and perfecting of our atonement, but was a part of His own glorification as the divinely sent Savior, who had finished His task and completed mankind's redemption. Of course, Christ remained in the grave and in the realm of death until the third day, but that is not the situation to which the words of our Creed "He descended into hell" refer.

O. E. S.

District Conventions

BRIEF REPORTS

Iowa West

Adoption of a resolution to build a $225,000 chapel near Iowa State College highlighted the 13th convention of the Iowa District West, which met at Lake Okoboji, Iowa, August 21 to 25. The local church will bear 30% of the chapel's cost, and the balance will be paid from the District's budget over a ten-year period.

Dr. John W. Behnken represented Synod and preached for the opening Communion service. The District received as members six pastors, two teachers, and two congregations. The convention essay, "The First Synod," was given by Rev. Paul G. Bergmann.

The 301 delegates heard that the District Church Extension Fund has assets of more than one million dollars and that none of the 16 congregations indebted to the fund is in arrears. Twenty churches and two schools receive subsidies from the Mission Board.

In 1930 the former Iowa District was the first to subscribe for the LUTHERAN WITNESS or the *Lutheraner* — and a District Supplement — on a District-wide basis, with 14,248 subscribers. Currently the Iowa District West alone has 15,429 subscribers.

North Wisconsin

Redeemer Church, Green Bay, Wis., was host to the 25th convention of the North Wisconsin District from August 22 to 26. Synodical Vice-President Arnold H. Grumm, who preached for the opening service, welcomed into membership seven pastors, four teachers, and three congregations.

President L. H. Goetz in his first official report called the manpower shortage a "serious problem." He noted 13 vacancies in the District as compared with five last year. Rev. R. W. Goetsch presented an essay on "The Christian's Prayer Life."

The District subsidizes 42 congregations and two mission stations. Sixteen missionaries and two students serve 26 institutions.

Adopted resolutions asked congregations to make provision for the advanced professional training of their pastors and teachers; recommended congregation-wide LUTHERAN WITNESS subscriptions on the new "continuous service" basis; encouraged congregations during the 75th anniversary year of the Milwaukee Concordia to participate in a thankoffering, which will be used for scholarships at the college; and commended the program of the Lutheran Women's Missionary League.

Central Illinois

"Living for Christ" was the theme of the Central Illinois District's 32d convention at Concordia Seminary, Springfield, August 28—September 1. Dr. John W. Behnken represented Synod.

One of the three new parishes received into membership was Christ Chapel, Jacksonville, Ill., a deaf mission served by Rev. N. Paul Uhlig.

The 255 delegates heard that two new Christian day schools were to be opened and that two mission congregations had become self-supporting. The District subsidizes 13 missions.

Rev. John E. Herrmann, Synod's Stewardship Counselor, wove the convention theme into his essay on "Striving Toward a Stewardship-Conscious Congregation."

Colorado

Delegates to the 24th convention of the Colorado District, which met at the YMCA campgrounds near Estes Park, Colo., August 28—September 1, heard that their three-state District recorded a gain of 7.21% in communicant membership and an increase of 1,680 in Sunday school enrollment.

Vice-President Walter F. Lichtsinn represented Synod and welcomed into membership four pastors and t teachers. "The Practice of Holy Co munion" was discussed under leadership of Dr. R. R. Caemmer

Executive Secretary Arnold Mey surveyed the District's mission wo by showing slides and commenting each of the 48 subsidized congreg tions and stations.

The District's 24 Christian d schools have 2,166 pupils, instruct by 75 teachers. Four additional teac ers will staff the new Colorado Hi School in Denver.

It was resolved: (1) to ask co gregations to place the Lutheran Ho and "This Is the Life" in their bud ets and (2) to encourage churches conduct two mission rallies a ye

Michigan

In 1854 the Northern Distri (Michigan and Wisconsin) organiz with 13 member congregations. one year alone (1955—56) the prese Michigan District's Mission Boa plans to establish 14 churches, del gates to the District's centennial co vention heard when they met in O Saviour Church, Detroit, October 2-

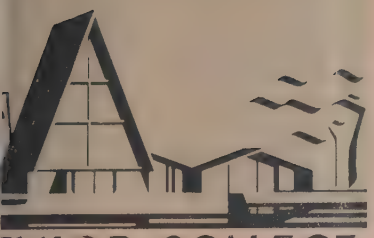
This comparison reflects the grow of one branch of the former two-sta District to 238 pastors, 375 teache 256 congregations with 168,364 ba tized and 111,593 confirmed membe and 12,879 pupils in 101 parish schoo Full-time student pastors serve the major colleges and universiti in Michigan.

In the centennial essay, Rev. Gi bert T. Otte surveyed the District expansion and showed its potentia especially in the light of the ne St. Lawrence Seaway. The conver tion essayist was Dr. Herman Mayer, Synod's Secretary of Mission

The Church Extension Board re ported total assets of $5,815,000 an a net worth of $775,000. Churches the District spent $20,601,000 for ne construction in the last ten years. A adopted resolution asked congrega tions for a centennial thankofferin to aid the Church Extension Boar in building chapels.

Dr. J. W. Behnken preached fo the opening and centennial service Edmund Kuhlman, member of Ou Saviour and chairman of the Plannin Commission for Detroit, was chair man of the convention committee.

The Michigan District held its Centennial Convention in Our Saviour Church, Detroit, October 2—6



ENIOR COLLEGE

This issue of the Lutheran Wit-
s carries the results of the first
ting of the electors who extended
s to a small portion of the first
lty of the college on October 22.
"Election Results," page 15.

As far as procedures are con-
ed, the elections are being con-
ted in accordance with the reg-
provisions of the synodical *Hand-*
k, as resolved upon by the Mil-
kee Convention.

Between now and the fall of 1957
vill undoubtedly be necessary to
e quite a few meetings of the
tors. The major problem is to
e the calls in such a way that
professors and administrators can
dule their arrival to allow suffi-
t time for preparation to begin
r work. Since the time required
the various subject-matter fields
administrative positions will vary,
electors will plan to call three or
men at each meeting, as the
ds indicate.

The fact that a nominee for this
lty was not called in the first
ting of the electors is no indica-
that he will not be called in a
r meeting, since the nominations
e requested "to staff the depart-
ts" of the college and would
efore remain valid until this has
n accomplished.

t should be noted also that the
inal call for nominations reserved
ne electors the right to call nom-
s to departments other than those
which they were nominated. This
me necessary because the exact
ent of each course cannot be de-
ined until there has been an op-
unity to prepare a syllabus for the
se and until an academic dean
study the content of the various
ses to assure proper integration
ne entire curriculum.

No doubt the electors will call
n Synod's congregations for addi-
al nominations from time to time,
the splendid response to the first
uest (over 300 nominations, list-
approximately 200 individual
es) will make it possible to work
the present list for some time
ome.

Martin J. Neeb, *President*

HAVE YOU REAL PEACE?

(Continued from page 3)

Fruits of Faith

By simply trusting the promise of God in Christ, Luther found peace. He recognized it as a gift of God, paid in full by Christ. Why fret any longer about earning it? "Justified by faith, we *have* peace with God."

Having this peace, this imperishable peace of God, in his soul made all the difference in the world to Luther. Now he could think of the almighty Creator of heaven and earth as his heavenly Father who "richly and daily provides me with all that I need to support this body and life, defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me." Now he could think of Jesus Christ, not as a stern Judge, but as his "Lord, who has redeemed me . . . that I may be His own and live under Him in His kingdom," to whom he had been brought by the calling and enlightening of the Holy Spirit, who "daily and richly forgives all sins to me and all believers." Now Luther could pray. His prayers were the intimate conversation of a man with his Friend, the confident address of a child to his loving Father. Having the peace of God in his heart enabled Luther to view the Commandments of God as instructions on how to "fear, love, and trust in God," a reconciled God.

Luther was a man of peace in his everyday life, in the grateful enjoyment of the simple pleasures of life and the gifts of God in nature, and in the sheltering circle of home, family, and friends. The last act of his life was the making of peace between quarreling brothers. And Luther died in peace. He could sing, "With peace and joy I now depart."

Messengers of Peace

To bring this peace of God to a race of men at odds with God, in frustrated disharmony with self, and at war with each other, and say: "Be ye reconciled to God" — this is the privilege and responsibility of the Christian Church. Her ministers are to be messengers of peace, and her members living, walking, acting promoters of the peace of God which passeth all understanding.

Have you this peace? Not a false peace which asks the strife-torn soul to find rest by its own striving, but the peace of God which is gloriously real. St. Paul had it, Luther had it, and millions have it now. It rests immovable on the Son of God, who, risen from the dead, stilled the turbulent, fearful hearts of His disciples with His "Peace be unto you!"

Luther's Influence on Education

Although history regards Martin Luther first and foremost as the father of the 16th-century religious Reformation, history acknowledges him also as a force in other fields. Noteworthy is his influence on educational theory and practice.

In education as in religion, Luther advocated principles that were at the time considered extreme and unsound. He was ahead of his time. Accordingly, nothing of the educational thinking of the Reformation resulted in action until its principal figure had left the scene. Even in modern times his theories persist.

The great Reformer believed in education for everybody. He pleaded for universal education. He advocated schools for rich and poor, for the nobility and the common people, for boys and for girls.

It was Luther's conviction that schools should be supported by the state and attendance compulsory.

In addition to education for the masses, the Reformer encouraged higher education for highly intelligent students: Latin secondary or preparatory schools and universities or professional schools. The purpose of the secondary schools, according to Luther, was to perpetuate through the more capable students the academic knowledge of the church.

Luther maintained that the curriculum of a school was made for the student, not the student for the curriculum. He pleaded for the elimination of impractical academic courses.

He called the primary school "vernacular," because all courses were to be taught in the language of the people. This represented a radical departure from the conventional educational procedure of his time.

The teaching methods of Martin Luther sounded a modern note. His emphasis on meaningful memorization rather than memorization by rote (words merely as words) can be detected in current educational theories. The teaching of grammar by functional use rather than by recitation of the rules has a present-day sound.

The efforts of Martin Luther in behalf of education were significant and enduring. They, too, add to the stature of this great man of God.

Indianapolis, Ind. Paula Sierp

Note: *The author wrote the* Witness: *"Not until I enrolled in a course in the history of education did I realize what a significant figure in the field of education Martin Luther was. Today most of Luther's ideas are a part of America's schools and are taken for granted."*

Religious NEWS

The Church The World The Nation

The Board of World Relief is appealing for a Synod-wide Thanksgiving ingathering of 1¼ million pounds of clothing for relief abroad. "Actually, much more is needed," writes Rev. Werner Kuntz, Executive Director of the Board. "Millions of impoverished people fear the approach of winter. Between 20 and 30 million people will die this year as a result of exposure and starvation. Tuberculosis and other diseases will take a frightening toll.

"What modest funds we may expect to receive from our apportionment from Building for Christ (which we must share with the Board of Social Welfare for the resettlement of homeless refugees) and from Synod's 1956 budget will provide us only with enough funds to cover emergency cash grants at home and abroad in 1955 and 1956 plus our office operation. We must depend, therefore, entirely upon voluntary contributions from congregations and individuals to cover costs in our clothing, food, and medicines program. Sorting, baling, insuring, and distributing abroad the clothes you send to the warehouses costs us eight cents a pound. What you contribute beyond this will help in bringing food to the hungry and medicines to the sick. Send your contribution through regular synodical channels earmarked 'World Relief,' or directly to the office of the Board at 3919 John R St., Detroit 1, Mich.

"Our food shipments are considerably larger than our clothing shipments. In response to the All-Lutheran Food Appeal, we expect that our Lutheran farmers this year will fill more than 200 boxcars with wheat and corn, soybeans, and rice. Large quantities of powdered milk, butter, cheese, cotton seed, and butter oils are received from Government surplus commodities. This explains why we have been able to multiply every dollar spent by twenty in value given."

Mrs. Dwight D. Eisenhower has thanked the Lutheran Laymen's League for the six tape recordings of the Family Worship Hour, which the League sent to the President at Fitzsimmons Army Hospital, Denver. "In these days of anxiety the inspiration that these messages will bring will be most comforting," Mrs. Eisenhower wrote, "and I am warmly appreciative of your kindness."

Seven sons of Our Saviour Church, Detroit (Revs. E. H. Buchheimer, Wm. C. Huener, and Andrew Daniel, pastors), are in the ministry today; ten more will be ordained within a few years, and one son was called into the Church Triumphant during his year of vicarage.

To give encouragement and financial aid to other young men in the congregation who wish to prepare for the ministry, the men's club adopted the program which their fellow member Edmund Kuhlman submitted:

"In order that more men might prepare themselves for the ministry, we plan to give them financial assistance while at school. This special Men's Club Fund will provide money in accord with the need of the individual student. If the young man enters the ministry, the money spent for his education is a gift from the Men's Club. In the event that he does not enter the ministry, the money is a loan which is to be paid back within ten years. A $100 credit for founding a professional library will be established at Concordia Publishing House in St. Louis for each student during his final year and another $100 credit upon graduation from the Seminary.

"The conditions under which financial assistance will be given to students are these: The student must maintain a scholastic average fixed by the school he is attending, and he must take part in some phase of the extracurricular programs of the schools, such as music, athletics, and forensics."

Mr. and Mrs. I. W. Albrecht, members of Our Savior's Church, Rodeo, Calif., are the first full-time lay parish workers for the California and Nevada District. On August 28

Mr. and Mrs. I. W. Albrecht of Rodeo, Calif., were commissioned as full-time lay parish workers for the California and Nevada District

Rev. Arthur C. Nitz, District Pr dent, commissioned the couple i service at their church. Rev. Heckmann, pastor, also officiated

Living with their three childre William, Thomas, and Linda — i trailer provided by the District, and Mrs. Albrecht are now wo ing at Sharp Park, south of Francisco, where preaching servi recently opened a new mission project for the District. The cou will canvass, call on prospects, h establish a Sunday school, and p pare adults for church members

Dr. Palmer R. Bowdish, a mem of Grace Lutheran Church, St. Lo and a practicing psychiatrist at St. Louis Chronic Hospital, wh mental patients receive care, is l turing this semester on "Christ Personality" at the Lutheran Bi Institute, St. Louis.

After studying medicine and t ology, Dr. Bowdish was ordained the Episcopal Church, which served for 11 years as a medical m sionary. He and his wife have come members of Grace Church.

Tithing will become a reality the Protestant Episcopal Chu within the next generation, Bish J. Brooke Mosley of the Diocese Delaware predicted. "There is strong groundswell in the Episco Church in that direction," he said a harvest festival in Prince Georg Chapel, Dagsboro.

Crime costs the U. S. $14 for eve dollar given to the churches, J. Edg Hoover, director of the Federal B reau of Investigation, told the Inte national Association of Chiefs Police, meeting in Washington, D. The cost of crime is almost $20 billi annually, and "the crime problem essentially a youth problem," he sa "Last year, 57.6% of all persons a rested for auto theft were under . . . 49% of all those arrested f burglary and 43.6% . . . for larce were in the same age group."

The FBI chief said that the alarm ing situation regarding juvenile the might be "quickly remedied" if pa ents were held legally and financial responsible for the criminal acts their children.

In the first six months of 19 there was a downturn in the nation crime rate for the first time in seve years, Mr. Hoover reported.

A bronze statue of Martin Luther, ·et high exclusive of the pedestal, been authorized for the campus Concordia Theological Seminary, ngfield, Ill., by the seminary's rd of Control, Dr. Walter A. Baep- president, announced.

The statue, an original design, is eled after the portrait by the ar- Lucas Cranach, and shows Luther he age of 38 when he made his essional decision at Worms, 1521. The sculptor commissioned for the k is Frederick A. Soetebier of nover, Germany, a professor of in- rial art. Prof. M. J. Naumann of seminary consulted with Soete- last summer in Hanover, after the heran Church of Bavaria recom- ided the sculptor.

The greater part of the $6,000 cost he statue, exclusive of the ped- l, came from voluntary contribu- s from alumni. The Board has norized Dr. Baepler and Prof. mann to be in charge of the ject. The Luther statue will be ed on the campus next spring.

Dr. H. H. Hohenstein on October 11 npleted 30 years of service for dio Station KFUO on the campus Concordia Seminary, St. Louis. dio was in its infancy when KFUO founded, December 14, 1924. Few neers in the field of religious adcasting can exceed Dr. Hohen- n's record in length of service.

$4,373,168 has been reported to the lding for Christ office, according Dr. E. R. Bertermann, executive ctor of the special collection. Of amount, $4,127,928 has been re- ed to Synod's treasurer.

Several hundred congregations, as l as the California and Nevada rict, are planning their Build- for Christ collection this fall. rches which so far have not par- pated in this crusade for works of istian mercy and Christian higher cation may write to Building for ist, 210 N. Broadway, St. Louis 2, , for materials and assistance.

Wilhelmina Horst von Gem- gen, 93, died July 6 at Algona, a. She was the widow of Rev. von Gemmingen, who served the rch for 48 years. After his retire- t in 1935 as pastor in Charter Oak, a, the couple moved to Hampton, a. During his earlier 12-year pas- te there, he had been instru- tal in founding the Hampton Lu- an Hospital. He died in 1941. n growing blindness the last few rs of her life, Mrs. von Gemmingen d with her son-in-law and daugh- Rev. and Mrs. L. H. Loesch at ona, Iowa. Born in St. Louis, De- ber 18, 1861, Mrs. von Gemmingen nded "Old" Trinity Church, where attended school and was also bap- d, confirmed, and married.

ZION LUTHERAN CHURCH, OKLAHOMA CITY, a downtown church, held a farewell service October 9 for the group of members from Zion — part of the group is shown on the picture — who are helping to form the nucleus for the new Messiah Church, located eight miles from Zion. Choice church property valued at $125,000 was made available to the new congregation through the Church Extension Fund. Messiah is the fourth mission toward which the membership of Zion has made substantial contributions during the past five years. Has rapid decentralization hurt the old established downtown church? "Quite the opposite," say the pastors of Zion, Revs. Earl W. Schmiesing and Norman Behrmann. "We wanted to be a blessing to others, but God is giving us the greatest blessing of all — the blessing of joy-filled service. The people of Zion have become more mission-minded. The membership has held its own, and attendance increased. A building-expansion and debt-retirement program has continued without letup. Contributions for outside purposes have risen from $7.65 per communicant in 1950 to about $40 in 1955"

Rev. George Wittmer, pastor of Messiah Church, St. Louis, and a former guest speaker on the Lutheran Hour, was recently named pastoral adviser of the Lutheran Laymen's League. Dr. John W. Behnken, President of Synod, appointed Pastor Wittmer to succeed Dr. Lawrence Acker, who held the position for 14 years.

The Religious Peace of Augsburg of 1555 and the Lutheran Reformation are commemorated in the current exhibit at Concordia Historical Institute, St. Louis. The exhibit will run until November 30.

In the middle of the 16th century, war had repeatedly threatened Europe, especially over religious issues. With few exceptions, all German princes wanting peace drafted the Religious Peace of 1555. As a result, the Lutheran faith was legalized within the empire. Future changes of faith were to be determined by the loyalties of the ruling house. The peace prevented internal bloodshed for 60 years.

The exhibit includes Luther's original first-draft manuscript of *Wider Hans Wurst;* his *De servo Arbitrio,* first edition of 1525; "Of the Freedom of a Christian Man," 1541; an early English translation of Luther's sermons, printed by Thomas Vontroullier of London, 1581; a gold medal commemorating Luther's death, 1546; and a medal struck by Lutherans in Saint Louis in 1855 for the 300th anniversary of the Religious Peace.

Concordia Historical Institute recently held a dual centennial exhibit commemorating the anniversary of the first appearance of *Lehre und Wehre* and the settlement of the Wendish Lutherans in Texas. Synod's German theological journal, which was begun in January, 1855, merged with other theological publications of the church in 1930 to form the present *Concordia Theological Monthy,* now edited by the faculty of Concordia Seminary, St. Louis.

In addition to the display of these journals were Wendish books used by the Wends who settled in and near Serbin, Tex.

Seventeen men of the Graesser family, pioneer Lutherans in New York, have entered the ministry of Synod. Rev. Carl F. Graesser, Jr., an instructor at Concordia Seminary, St. Louis, and assistant pastor at Luther Memorial Church, Richmond Heights, Mo., is the 17th minister from his family. A younger brother, Donald, is a third-year student at the seminary. Their father is pastor of St. Paul's Congregation, Providence, R. I.

The list of Graesser Lutheran pastors includes the brothers' great-grandfather, both grandfathers, seven uncles, and five first cousins. The great-grandfather, a native of Germany, served pastorates in Ohio.

Rev. William Czamanske, 82, former pastor of St. Mark's Church, Sheboygan, Wis., flew October 20 to Panama to minister to two congregations at Balboa and Cristobal. A large number of military personnel stationed in the area worship with the 100 communicants in these two parishes. To commute between the parishes he will travel by railroad and by a car provided by the Armed Services Commission of Synod. His pastorate in this Central American area will be limited to two years, when a permanent pastor will be called, the *English District Edition* reports.

Rev. William Czamanske

Although Pastor Czamanske retired in 1951, he has continued his lifework by filling pastorates where vacancies occur. Many of his poems have appeared in the WITNESS. He was a member of the Committee on Hymnology and Liturgics, which produced the 1941 *Lutheran Hymnal.*

A permanent world-wide Lutheran conference on church music was envisioned by 35 church musicians and theologians who attended the first international conference on Lutheran church music, which recently met in Amsterdam. Prof. Theodore Hoelty-Nickel of Valparaiso University, the only American participating in the conference, was elected a member of the continuation committee. A place for another American representative was held open. The committee will plan a permanent organization for the exchange of Lutheran church music and discussion of liturgical matters.

Experts from Sweden, Norway, Italy, Holland, East and West Germany, France, Finland, Denmark, Austria, and the U. S. reported and lectured on church music and related problems. The conference, held in conjunction with the introduction of a new hymnal in the Lutheran Church of Holland, was initiated by that church's *Lutherse Werkgroep voor Kerkmuzik* and the German Association of Evangelical Church Choirs.

Books

Learning About God. Units in Religion for Intermediate Grades. Book 1.

Teacher's Manual for Units in Religion for Lutheran Schools. Book 1. Learning About God. By Wm. A. Kramer.

Growing in Grace. Units in Religion for Upper Grades. Book 1.

Teacher's Manual for Units in Religion for Lutheran Schools. Book 1. Growing in Grace. By Wm. A. Kramer. Concordia Publishing House, St. Louis, Mo. $1.25 each, plus postage.

Teachers, in general, are familiar with the unit approach of teaching. A unit involves the organization of subject matter and various activities and experiences around a central theme. In applying this approach to the teaching of religion, the authors of Units in Religion are using the Bible, the Catechism, and the *Lutheran Hymnal* as basic texts, but instead of proceeding page by page, they are arranging the material into pointed, integrated units around larger themes.

Teachers of religion have always sought to make the study of the Catechism functional and the study of Bible History more than a mere study of history. The method presented in Units of Religion seeks to aid in making instruction practical and useful. It introduces techniques for dealing with various ability groups at the same time; for considering special needs and interests of children. It provides in each unit a series of spiritually and socially significant learning activities which make for variety in classroom procedure; it emphasizes discussion, judgment, decision, and challenges the abilities of pupils so that they may grow in knowledge, attitudes, and conduct. Each of the ten units is Christ-centered and deals in some way with sin and salvation, and Christian living as well. Memory selections are always related to the content of the unit.

The adoption of a new method of teaching will not automatically produce better results, but the hope is that the new method will help teachers of religion fulfill their important task in life.

Genes, Genesis, and Evolution. By John W. Klotz. Concordia Publishing House, St. Louis, Mo. 1955. 575 pages. Cloth. $5.00.

What is the theory of evolution? How widely is it being taught today? On what do evolutionists base this theory? How must it be viewed in the light of Scripture? These and many other questions are answered in this book for which Christian teachers and students have been waiting. Parents who have sons and daughters at schools where their faith in the Bible may be attacked by unbelieving teachers will thank Dr. Klotz for the help he has given. Dr. Klotz is both scientist and theologian. He is a graduate of Concordia Seminary in St. Louis and received his Ph. D. in biology from the University of Pittsburgh. He is listed in *American Men of Science* and is at present associate professor of biology at Concordia College, River Forest, Ill. L. W. SPITZ

Words of Comfort. Messages from God's Word in Christian Verse. By W. M. Czamanske. Northwestern Publishing House. 14 pages. 25 cents.

In this collection of poems, Pastor Czamanske gives expression to comforting thoughts for those who are afflicted and must bear heavy burdens. A thoughtful gift for shut-ins.

Deaths

John C. Anderson (August 19, Milwaukee, Wis., to July 13, 1955, F Park, Ill.), son of John and Joh Busch Anderson; graduated Conc College, Milwaukee, 1891; Northwes College, Watertown, Wis., 1894; Luth Theological Seminary, Wauwatosa, 1897; attended University of Chi M. A., 1911; and University of Lei 1914.

He served churches at Caledonia, 1897—1902; Goodhue, Minn., 1902—1 was professor at Lutheran Ladies' S inary, Red Wing, Minn., 1907—1909; structor at Luther Institute (Luther I School North), Chicago, 1911—1925; principal, 1925 until his retirement in

He is survived by his wife, the for Gertrude Treder, whom he marrie 1915; and two daughters: Fay (Mrs. liam Thober), Toledo, Ohio, and N (Mrs. Martin Gerken), Valparaiso,

The undersigned conducted the neral service July 16 in St. John's Chu Forest Park, and read the committal in Concordia Cemetery, Forest Park

ERWIN L. PAU

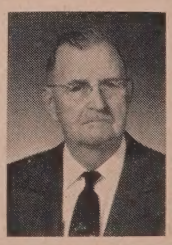
George P. Stiebitz (September 2, 1 Berlin, Germany, to July 14, 1955, Buf N. Y.), son of Carl and Ida Sperling S bitz; attended schools at Bethel Kraschnitz, Germany; came to Ame and taught school at St. John's Orp Home, Buffalo, N. Y., 1902—1905; called back to Germany and served city missionary in Liegnitz, 1905—1 returned to America and became a m ber of the Missouri Synod by collo 1907; served churches in New York S at Dunkirk and Fredonia, 1907—1 Youngstown, 1916—1919; Ridgewood Burt, 1919—1933; and Ashford Heig 1933 until his retirement in 1942.

He is survived by his wife, the for Lucy Apel, whom he married in 1 His son, Paul, lives in Blasdell, N. Y.

The undersigned conducted the neral services July 17 in St. Pa Church, Ellicottville, N. Y.

ROLAND P. GABBERT

William Wittrock, Sr. (July 5, 1 Stover, Mo., to August 15, 1955, C Girardeau, Mo.), son of Herman Louise Fischer Wittrock; attended Sa Paul's College, C cordia, Mo., graduated Concor Seminary, Sprin field, 1899.



Rev. William Wittrock, Sr.

He served manuel Church, L coln, Mo., 1899—19 Zion Church, Tem lin, Kans., where also taught sch organized St. Pa Church in Alta Vi and served two ne by mission statio 1906—1928; and Ha over Church near Cape Girardeau, 1 until his death.

His first wife, the former Ella Zwi whom he married in 1900, died in 19 He is survived by his widow, the for Anna Keseman, whom he married 1942; four daughters: Mrs. Nora Se

:en, Mrs. Rose Mullins, Viola, and
. Paula Weiss, all of Cape Girardeau;
sons: Rev. William, Jr., Chicago; and
. Theodore, New York City.
'uneral services were conducted
ust 19 in Hanover Church. Rev. Wil-
H. Koenig preached, Rev. Walter
:ker spoke for the Western District,
the undersigned officiated and read
committal rites. Pallbearers were
s. Henry J. Stricker, Wilbur Maring,
ert M. Jank, G. B. Seboldt, Marvin
Koch, and Walter Keisker.

O. H. POOKER

Announcements

Ordinations and Installations

CANDIDATE

rdained and Installed:

ng, William R., Transfiguration, St. Louis,
y M. Schaefer, Oct. 2.

PASTORS

istalled:

s, Clyde, Our Savior, Elgin, Ill., by Edgar
. Behrens, Sept. 18.
sbach, Alton C., St. Paul, Denton, Tex., by
. A. Gaertner, Sept. 25.
urth, Carl P., St. Peter, Forestville, Wis.,
y Paul Schedler, Sept. 18.
drichs, David W., pastor of Trinity, Au-
urn, and student pastor for Alabama Poly-
chnic Institute, Auburn, Ala., by Pres.
aul W. Streufert, Sept. 25.
enberger, Martin J., Holy Cross, Wichita,
ans., by Carl W. Schrader, Oct. 2.
, Berthold, Bethlehem, Annandale, Minn.,
y A. R. Streufert, Oct. 2.
ie, Herman H., St. John, Kendallville, Ind.,
y H. H. Backs, Oct. 5.
pe, Adolf, Bethlehem, Vancouver, B. C.,
an., by Pres. C. F. Baase, Sept. 25.
berg, Oliver, Christ, Northlake, Ill., by
. R. Kluender, Oct. 2.
hnert, Richard E., St. Paul, The Grove,
ex., by R. P. Nerger, Sept. 25.
ke, Henry, St. Timothy, Portland, Oreg.,
y Amos A. Schmidt, Oct. 2.
s, William E., Trinity, Marquette, Mich.,
y E. W. Feldscher, Oct. 9.
ssner, Reuben, Trinity, Appleton, Minn.,
y Herbert T. Wians, Oct. 9.
enhauer, Norman G., Western Hills, Den-
er, Colo., by H. H. Hellbusch, Oct. 10.
he, Gerhardt, Our Savior, Columbus, Miss.,
y F. H. Zucker, Sept. 25.
bert, Albert, assistant pastor, Beacon, Se-
tle, Wash., by C. R. Mueller, Sept. 18.
iefer, Frank, St. John, Lincoln, Kans., by
dwin F. Peter, Oct. 9.
nidt, Amos A., St. Michael, Portland,
reg., by Carl F. Nitz, Sept. 25.
iette, Carl A., Immanuel, Preston, Md., by
res. William H. Kohn, Oct. 2.
ister, William K., Trinity, Brownsville,
ex., by E. F. Gruell, Oct. 9.
ide, Carl F., Peace, Chicago, Ill., as chair-
an of the Religion Department, Luther
igh School South, Chicago, Ill., by Henry
Boettcher, Oct. 9.
erschultz, Philip, St. John, Battle Creek,
ebr., by F. J. Rath, Oct. 2.
felmann, Ernst F., associate pastor, Im-
anuel, Milwaukee, Wis., by Walter C.
eyer, Oct. 9.

TEACHERS

istalled:

cman, Cand. Robert, Grace, Bronx, N. Y.,
y E. F. Giese, Sept. 25.
rens, Ernest, Mount Hope, Allen Park,
ich., by E. A. Zeile, Sept. 18.
mmer, Gerald, St. Paul, North Hollywood,
alif., as teacher in Lutheran High School,
os Angeles, Calif., by Elmer Ude, Oct. 2.
au, Rollin C., St. Paul, West Point, Nebr.,
y F. Niedner, Oct. 9.
orf, Cand. Weldon, Trinity, Hicksville,
I., N. Y., by Pres. H. J. Rippe, Oct. 9.
h, Cand. Robert, Bethany, Long Beach
Lakewood), Calif., by Norbert C. Mueller,
ug. 28.
rmann, Cand. Robert, Nativity, Detroit,
ich., by Armand Ulbrich, Sept. 11.
z, Cand. Robert, Our Savior, Albany,
Y., as director of religious education by
. Litke, July 31.

Kaesmeyer, Cand. Victor, St. Matthew, Chicago, Ill., by E. F. Lorenz, Sept. 18.
Keuer, Edward J., as counselor for parish education in the Texas District by Albert F. Jesse, Aug. 16.
Kittel, Walter J., First Trinity, Buffalo, N. Y., as teacher in the Lutheran School Association, by John E. Meyer, Sept. 25.
Peters, Cand. Walter, Bethlehem, River Grove, Ill., by A. F. Schroeder, Oct. 2.
Robertson, Cand. Thomas E., Redeemer, Flint, Mich., by O. T. Diefenbach, Sept. 11.
Reuter, John F., Tabor, Chicago, Ill., by Carl R. Matthies, Sept. 18.
Schmidt, Cand. Lawrence, Trinity, Traverse City, Mich., by W. Harry Krieger, July 10.
Schmidt, Cand. Stephen, Zion, Lyons, Ill., by A. H. Lange, Sept. 25.
Schreivogel, Cand. Paul A., Bethlehem, Oakland, Calif., by Charles Cline, Sept. 11.
Wellender, Cand. Ronald, Peace, Chicago, Ill., as instructor of Luther High School South, Chicago, Ill., by Henry J. Boettcher, Oct. 9.
Wuench, Lawrence O., Grace, Chicago, Ill., by G. Elbert, Sept. 18.

Official Notices

Rev. Arthur Gehring of Stony Plain, Alberta, has been appointed Visitor of the Stony Plain Circuit to replace Philip Janz, who accepted a call to another District.

Rev. Gordon Schultz of Port Alberni, B. C., has been appointed Visitor of the Vancouver Island Circuit to replace Norman Pfotenhauer, who accepted a call to another District.

Rev. Edward Fox of Didsbury, Alberta, has been appointed Visitor of the Calgary Circuit to replace Ph. Unterschultz, who accepted a call to another District.

Rev. Wilbur Rumsch of Edmonton, Alberta, has been appointed Visitor of the Edmonton Circuit to replace Fred Schole, who accepted a call to another Circuit. — C. F. BAASE, *President*, Alberta-British Columbia District.

According to the regulations of The Lutheran Church — Missouri Synod and by authorization of the faculty of Concordia Teachers College, River Forest, Ill., *Louis C. Schroer*, B. S., St. Louis, Mo., has been examined by a committee of the faculty and has given satisfactory evidence of his spiritual maturity, doctrinal knowledge, and understanding of Christian education and church practice. He is herewith declared eligible for a divine call to the teaching profession of our church. — M. L. KOEHNEKE, *President*, Concordia Teachers College, River Forest, Ill.

Election Results

The Electoral Board of Concordia Senior College, Fort Wayne, on October 22 called *Dr. Richard R. Caemmerer* of Concordia Seminary, St. Louis, to be Academic Dean; *Prof. Lando Otto* of St. Paul's College, Concordia, Mo., to be Head Librarian; *Rev. Edward Wessling* of Madison, Wis., to be first Resident Counselor; and *Pres. Oscar Walle* of California Concordia College, Oakland, Calif., to be Chairman of the Department of Natural Sciences. — ALLEN H. FEDDER, *Secretary*.

Additional Nominations for Concordia Senior College, Fort Wayne, Ind.

Rev. W. H. Krieger, Traverse City, Mich., nominated for resident counselor: Zion, Akron, Ohio.

Dr. Erhardt Essig, Valparaiso, Ind., for professor of English: Zion, Akron.

Dr. Orville Jaebker, Evansville, Ind., for professor of the social sciences: Bethlehem, Fort Wayne.

Prof. Eugene Rotnem, Akron, who was listed in the LUTHERAN WITNESS announcement of September 27 under "Religion," should have been listed under "History," according to the nomination by Good Shepherd, Akron.

C. E. AULICK, *Secretary*, Board of Control

Wanted

Missouri Synod Lutheran with experience in *journalism, shorthand,* and *typing,* to work in our Washington office. Write: ARMED SERVICES COMMISSION, The Lutheran Church — Missouri Synod, 2633 16th St., N. W., Washington 9, D. C.

Church pews for small chapel seating 80. Mission congregation willing to pay shipping costs. — ALPHA LUTHERAN CHURCH OF THE DEAF, Rev. H. W. Rohe, 1369 East Ave., Rochester 10, N. Y.

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Almost new $25 nylon *surplice*, size about 36, 29-inch sleeve. Available for $15. — MRS. HAROLD STRASSER, Zion Lutheran Church, Turtle Lake, Wis.

For sale: *private Communion set* in good condition. — MRS P. STIEBITZ, Ellicottville, N. Y.

Complete six-rank Wurlitzer church *pipe organ* to any congregation or individual; price reasonable. — ST. JOHN'S LUTHERAN CHURCH, F. W. Klebe, 1303 E. Hickory, Decatur, Ill.

Changes of Address

Pastors:

Bernthal, Herbert T., 1927 21st Place, S. E., Washington 20, D. C.
Bliese, William, 1648 Chesterland, Lakewood 7, Ohio
Brack, Delmar W., Box 36, Ludell, Kans.
Ellermann, John E., 29 W. Chalmette Circle, Chalmette, La.
Guebert, Lowell L., Claresholm, Alta., Can.
Heine, Herman H., 309 S. Oak, Kendallville, Ind.
Heinitz, Otto R., 1119 S. Pine, Grand Island, Nebr.
Janzow, Frederick W., *em.*, 1710 Lamar, Sweetwater, Tex.
Lieske, Henry L., 3241 S. E. 150th Ave., Portland 66, Oreg.
Mantynen, Raymond O., Pangman, Sask., Can.
Marquardt, Alwin C., 507 N. Elm, Henderson, Ky.
Martin, Marvin L., 118 Church St., Auburn, Mich.
McAmis, Robert, Cagayan de Oro City, Philippine Islands
McRee, Oswald T., 17868 Berg Rd., Detroit 19, Mich.
Mueller, Chaplain Lyle R., Hq. Co. 1st Bn., 350th Inf. Regt., APO 221, New York, N. Y.
Mueller, Williard, 416 Dovercourt, Apt. 5, Ottawa 3, Ont., Can.,
Myers, L. Wayne, 1124 Westchester Blvd., Westchester, Ill.
Otten, William H., 616 Grand, Bridgeport 4, Conn.
Pabor, Louis L., 535 Themis, Cape Girardeau, Mo.
Pohl, W. Allen, 2371 N. Grant Blvd., Milwaukee 10, Wis.
Rader, Robert B., 3321 N. W. 174th St., Opa-locka, Fla.
Schaefer, Frank, R. 1., Lincoln, Kans.
Schmidt, Robert A., 2325 E. Morgan Ave., Evansville 11, Ind.
Schoewe, Chaplain (Captain), Co. B, 818th Eng. Ar. Battalion, APO 800, New York, N. Y.
Schreyers, William T., 383 First St., Gilroy, Calif.
Schroeder, John E., 435 Tenth, Tell City, Ind.
Simon, Donald E., 53-13 244th St., Douglaston, L. I., N. Y.
Wegener, Fred A., Fairview, Kans.

Teachers:

Braun, Richard H., 15731 Westdale, Cleveland 11, Ohio
Ernst, Herman, Hoyleton, Ill.
Kebschull, Allen C., 21 Long Lane, Levittown, N. Y.
Knuth, Ervin, 7436 W. Caldwell Ave., Milwaukee, Wis.
Moentmann, Rudolph M., Norborne, Mo.
Rick, Glenn W., 1073 E. 176th St., Cleveland 19, Ohio
Schlichting, Albert, 135 Bell, Reno, Nev.
Waldburger, Kenneth, 500 S. Lake, Neenah, Wis.
Wendland, Clarence, 1680 N. Columbia Lane, Provo, Utah

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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